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FLOWER DRILL AT ERZROOM. (See page 166.)





# Life and Light for Woman

April

1901

## THE GREAT COMMISSION.

BY SERAPH M. DEAN.

(Written for the Christian Endeavor Society,  
Bridgeport, Conn.)

“Go forth into the world and preach  
My Gospel,” saith the Lord.  
“All power is given unto Me,  
I will you help accord;  
Go forth!”

“Baptize ye in the name of God  
The Father, and the Son,  
And Holy Ghost, teaching those things  
I in the world have done;  
Go forth!”

“My strength I give to you; I am  
Your Master, Saviour, Lord,  
And will be with you always. Seek  
No other great reward;  
Go forth!”

“The world is weary with its load  
Of sin, and woe, and hate;  
O tarry not, but quickly go  
Or you may be too late;  
Go forth!”

“It is your Saviour’s parting word;  
Can you forget to-day  
This one commandment of your Lord?  
Men die while you delay;  
Go forth!”

## INDIA.

## ONE OF DR. BISSELL'S PATIENTS.

BY MRS. W. O. BALLANTINE, OF RAHURI, INDIA.

THE sun, blood red, was at last sinking behind the old well in the mission compound. Doves which had spent the burning hours of the day in its cool recesses now flew away to the river. The great leather buckets came up full for the last time—the driver ending his song and releasing his oxen at the same time. The goolmore trees grew more crimson in the slant light, and the long line of bamboos changed from tender green to gold. From afar came the smell of rain falling on long-parched ground. It was a June evening in Rahuri.

The “Mem Sahib” put away the garments she was cutting out for the schoolgirls’ sewing, and taking a stout walking-stick, as a protection from snakes or mad dogs, which prevail at this time of year, set out to find a breath of fresher air outside the town. Just then one of those silent native figures stepped into the driveway, and, making a salaam, stood blocking further progress.

“What is it, Ganpatrao?”

“My wife is very sick,” he said.

“Didn’t I tell you how it would be if you did not send her to the Poona Hospital?” I said, heartlessly. He bowed in assent.

“But you are our mother, and we the poor children. Will not Mem Sahib come to a poor man’s house?”

This was all policy, for he was both proud of his house and caste, and determined to do as he pleased in all things. So walking together through the dusty, darkening streets, filled with droves of cattle and goats coming home for the night, past groups of children who walked backwards to watch us out of sight, we came to the kunbi wada. All about us the women at their stone mills were grinding grain for their evening meal. They wove our names into their song as they saw us pass.

At Ganpatrao’s house a native Guru, or holy man, was performing with lemons, charms and *mantras* for Gangubai’s relief. He quickly disappeared as we came in sight. Gangubai’s case was far beyond ordinary skill. The “Dr. Sahib” was in some distant part of his district touring, and out of the reach of telegrams or messengers. Would Ganpatrao send for the lady doctor of Ahmednagar? Yes, he would.

In the morning she came, cheerful, and quite as if she had come on a picnic. She went off at once with the tanga pretty well filled with hospital



supplies. Quite a difficult operation was called for and was successfully performed, and the patient had about an even chance for life, or would have had with the sanitary surroundings of a well-ordered hospital. In that place how could she get well?

How the hours sped away in the doctor's company! What amusing and pathetic stories she told of her patients, at the same time observing strict



WOMEN GRINDING GRAIN.

professional reticence, which was just as charming as her confidence. It was then she told all about little Babu, who might have lived had the hospital been ready to receive him,—the dear little victim of his child-mother's ignorance and carelessness. Then there was the bitter history of the child wife of ten years and her terrible Mohammedan lord and master. And I heard about my own little Rangu, my sweet singing bird, rescued from a cruel

step-father and sent to Ahmednagar for safe keeping. How all her heartless relatives crowded about her as she was dying, pretending great love for her, the step-father himself praising her meek and gentle ways! She is forever safe now, and her exit from this hard life was made happy and beautiful to her by this doctor's loving care.

The day ended, and Dr. Bissell left me to do what could be done for Gan-



RANGU.

gubai. The first morning I was to be nurse. I did shrink from going alone into that heathen and unfriendly court, so took the children's native nurse with me. I was politely requested not to bring that Christian woman there again. Morning after morning, driving as near to the house as the width of the street allowed, I then took my things in my arms and through the narrower courts reached the house. The mother-in-law was usually waiting outside, her voice angry and loud, her person decorated with immense nose and ear jewels—necklaces, bangles and anklets. A second wife sometimes appeared, whose bond of sympathy with the mother-in-law was that they shared the hope that Gangubai would die. Gangubai was the favorite wife; for was she not the mother of Krishna?—a handsome boy who tended his

father's cattle and guarded the crops from birds, when he could get away from school, which was more than half of the time.

The house was one small room. If there was a window it was never opened. The door was small, and going inside out of the intense sunshine not one object in the room could be seen. After feeling about in the dark I could light a bit of wick placed in an earthen lamp. Then I saw my patient—nearly dead she was—almost pulseless, and so cold. No mattress covered the rough cords of the bed; one of her old garments, folded, covered

her. Hot gruel from the bungalow, put in bottles and concealed from unfriendly eyes by a towel and the prevailing darkness, she could drink, with exceeding care. I did what must be done for her, avoiding any contact with her household furnishings, piled to the ceiling of that little room, where even a touch of mine would bring defilement to them, if not something more tangible upon my own head.



VILLAGE SCENE.

One morning there was an ominous quiet in the court—no neighbors, no mother-in-law or second wife, and the door was tightly shut.

“ Shall I come in, Gangubai? ”

After awhile I heard her saying weakly : “ Go away ; let me die. Don't come any more. ” I pushed open the door and went in. She was crying, and said :

“ They are very angry—they will kill my husband if you come any more—I want to die. Our people can do terrible things. A man disappears, and who shall say where he is gone?” I was afraid but tried to comfort her. “ You shall not die. No one will harm your husband. Is not the Sahib here? They will not dare.”

As the woman grew better Ganpatrao came every few days for medicine. He professes great gratitude; but who knows what is passing in his mind? He has lost much from famine, in cattle and crops, and his fields have passed under mortgages to government for taxes. Perhaps he looks for help, but Gangubai loves us.

Months afterwards the children, their nurse and I, one sunshiny morning walked over the sandy country road to Gangubai’s house which she lives in during the harvest, to be near the fields. She is still thin and pale, but much better. The men are all away at their work. All her neighbors gather about under a wide-spreading tamarind tree and around her door and listen to “ God’s story.” It is enough to make one happy for life to have had one chance to speak to these women when they want to listen. The grind of their daily life gives way for a few brief moments to thoughts of God as our father, who cares for us and loves us always.

“ What is that new house for, Gangubai?” we ask. “ My husband made it for me because I am well. There is a god in there and we worship.” “ Do you like this?” “ The Mem Sahib knows that I lift up my heart to the one God.”

Certain words of long ago come to my mind: “ When I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.”

Here is this one Hindu woman’s life, dark enough, yet with a little light in it—like that of her darkened home—burning at best but dimly, the wick often falling back into the lamp, going nearly out, and then replaced and trimmed by some friendly hand.

“ How is my patient?” Dr. Bissell asks. “ I hope some day you will have the pleasure of seeing her come out from her people.”

She is only one of thousands—not quite Hindu at heart yet not very much Christian, either; hedged about by religion which is mainly caste and all-powerful custom. Within the next few years we shall see changes which now we do not dream of. It is worth our most loving service or most generous gifts, and our most earnest prayers, this work of bringing these higher castes into the Church of Christ.

## ELEMENTARY SCHOOLS IN SOUTH INDIA.

BY MRS. J. P. JONES, MADURA, INDIA.

OUR schools in India must be conducted upon various principles, according to the class of children for which they are intended. Boys are sent to school with one clear idea in their minds—to pass as many examinations as possible. We must have the most efficient teachers and they must be well trained, or we shall not compete successfully with the multitude of other schools all over the country. Government keeps us generously in the higher grades, but it insists upon holding us rigidly to rule and measurements. The young Hindu responds to these efforts, and goes on from class to class, often reaching matriculation at an age so early that any Western father or mother would be appalled. Our mission schools must be able to pass their pupils, or no one will attend.

When we come to the schools for girls or boys of the lower classes there is no such interest felt in education. The girl is often loved, petted and valued, but it is of no moment that she should learn to read or write. The poor village boy must watch the cattle or drive the goats. He can be nothing better than a servant at best. Therefore, in schools for these classes we must make them not only efficient but interesting. Among all our schools, those for Hindu girls are perhaps most interesting to strangers, and it is hard to measure or imagine the real extent of the influences that flow from them.

Not very long before leaving India I attended the opening of the North Gate School building. There had been a North Gate School for many years, but the building was old and crowded and badly situated, and after much tribulation the new building was ready. The opening exercises were held in the large upper room, and there were the usual addresses, garlands and songs. One of these has remained in my memory. A class of eight or ten Hindu girls sang in Tamil “Jesus Bids us Shine,” and held lighted candles to illustrate the song. But the lattice let in the air on every side, the west monsoon was blowing strongly, and the candles would go out. The children kept relighting them at one another’s candles, and they never all went out at the same time; but the exercise was to me a parable, showing how very hard it would be for these little ones to shine for Jesus, with so much about them to shadow and darken the light. And yet there are happy histories of Hindu girls who have testified joyfully to the truth of the light to be found in walking in the “Jesus way.” The Hindu girls’ school is a gathering place not only during school hours. A Christian man and wife teach the school, and live in some part of the building; and the sight

of a happy Christian home is not the least among the good influences that go out from the place. The Hindu girls' school must be made, before everything else, attractive. Scholarship and deportment are entirely subservient to entertainment at the beginning of things.

It is of no importance that girls should go to school, but little girls may go if they like, and if it is not too far from home, and if a suitable woman comes and goes with them. A suitable person for this office must be old and absolutely without attractions. She must also be well known to the



SECOND STANDARD LESSON.

people as one of themselves. Managers of schools usually pay this "conductress" in proportion to the number of pupils she regularly brings to school, thus giving her a genuine interest in education. So the old woman goes from house to house, leading her flock to the school, sometimes taking three or four parties one after another, for not every one is ready at the first tap of the bell. When the conductress has brought the children her work is done, and the teachers must make it so pleasant that they will wish to continue to come.

Various devices are resorted to; perhaps a ticket is given to each child who comes every day for a week; a certain number of tickets may be exchanged for a picture card, and perhaps at the end of school a present to each one having a creditable number of cards. But the chief reliance is upon making school pleasant. Discipline seems somewhat lax, perhaps. Children who have never thought of sitting still for a moment, or of refraining from saying what they wished to, do not learn such lessons all at once. But the teachers are trained and experienced, and they are wise and kind,



FIRST STANDARD KINDERGARTEN, WEST GATE SCHOOL.

and each child becomes so interested that it is easy to be good, and she wishes to come regularly to school.

The tiniest girls are given, instead of slates and pencils, a brick floor covered with fine sand. The little fingers are the pencils, and they form the letters and figures patiently, then smooth all out and begin again. Then come the beautiful colored sticks to form in patterns and shapes. Then the cards to sew, the mats to weave and the object lessons, when they learn what a picture means, and from it of unimagined creatures in this great and wonderful world. When a child has learned letters in play read-

ing is easy in Tamil, and the first book and the second book follow on. Many of these little girls are very bright and quick. They have inherited brains for many generations, and numbers and arithmetic are eagerly laid hold of. Here the teacher is a graduate from the training school, who assists the man and wife in charge of the school.

It is difficult to keep Hindu girls in school after the ages of ten and eleven. Among the higher classes many are married earlier than that, and pass from the rule of too indulgent parents to that of the husband's mother. In many cases these are relatives disposed to be kind, but the married girl cannot be allowed so much freedom as the unmarried one, and must besides



VILLAGE BOYS.

learn to help in the care of the house. Many efforts have been made to keep a few girls for higher training, but it has proved very difficult and generally impossible. But in later days the Bible woman, who goes from house to house, finds many a woman with some knowledge of Christian truth, some portions of the Word in her memory, and a deep love for her school and the teachers of her childhood days.

Perhaps no part of our work touches more closely the higher class of Hindus than these Hindu girls' schools, but when we come to the village school we meet a different class. The picture represents a few village boys



as they enter the school kept by the catechist especially for the Christian children of his congregation. These boys may be Haravers, the former rulers of the country. They may be Kullars, or of the vigorous and powerful thief caste. They may be shepherds or tree-climbers, but they have concluded, or their parents have, to risk the dangers of false doctrine and association with no-caste Christians, because of the substantial advantages of our school.

The village school, under native management, is a peculiar institution, of which the special features are the long hours and the loud voices in study; but it is desirable that boys should learn something, and even their ignorant parents know that it is to be better done at the mission school. It has been decreed in these later years that a boy must have certain elementary qualifications in order to hold village offices, which has placed a much higher value upon education among the backward classes.

In nearly every mission station are to be found these three classes of elementary schools; those for Hindu girls in towns, for village children Christian and heathen, and the schools for Christians in the larger congregations. In charge of all these schools of a station is the missionary, assisted by one or more native pastors and a number of catechists who are also teachers.

Their work is humble and but little known, but, faithfully done, is bearing fruit which will ripen and multiply as the years go on. If the school is large a teacher is given to work with the catechist. Some of our best men have come out from the little village schools and from the Hindu homes that sent them to the mission teacher; and while we do not claim that large numbers of converts are made in that way, those that come are specially firm and true, and no one can measure the extent of the influence of the school in many lives that do not turn openly away from their past.

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## JAPAN.

### THE IMADEGAWA KINDERGARTEN.

BY MRS. D. W. LEARNED, OF KYOTO, JAPAN.

[Extracts from a private letter.]

MAY I introduce to you our new Imadegawa Kogisho (chapel). Imadegawa is the name of our street. The Kogisho is quite new, only six months old, "high and dry," light, sunny, airy, sweet and clean, though plain and cheap, costing the modest sum of \$350; the very least it could be built for and meet the needs of a kindergarten and preaching place. It stands in our own yard and right on the street, and open clear across the



IMADEGAWA KINDERGARTEN.

front, so as to attract passers-by. You are wondering why we forsook the Demachi place? It all came about because of a landlord who raised the rent twice, and the last time a third more! It came like a deathblow. We sorrowfully looked the neighborhood over for a suitable place, but there was none. Just then a thought flashed into our mind. Could we not borrow money and build? The more we thought the more it seemed the thing to do. We laid the plan before the station; one and all approved. We knew of a friend who would lend and wait for payment, which we could make by paying the monthly rent for the old place, and in four or five years we would be free. The contract was let to a Christian carpenter. When the framework was up we dedicated it with a little meeting of those immediately concerned, in our sitting room, and by the middle of September all was ready to begin work.

From the start the kindergarten grew in numbers, until now we have thirty-seven children, several more than we planned for, and applications are refused. It is a delightful and new experience. Some one has said that the Japanese know a good thing when they see it; and it may be added that they want it if it brings material good. One dear old woman, a devout Buddhist, whose two grandchildren come to our kindergarten, went about among some of the other families whose children also come, and raised a small sum of money, sending it to us in the name of the children as a token of good wishes.

We have children from all kinds of homes,—from the most humble to the educated and well to do. Quite half are from Christian homes. Two dear little twins are children of a man who is in Austria as Secretary of the Japanese Legation. These little ones were left with their grandparents. One child is son of a professor in the Kyoto Imperial University. Others are children of teachers and preachers, business men. Other children come from most humble homes, such as rice-sellers, clog-makers, lumbermen, weavers, barbers, fishmongers. One dear little girl is the child of a dancing girl, and is in charge of an ordinary lumber dealer's family.

How I wish I could show you this flock of dear little folks! They are darlings, all of them. I love to put my arms around them, take them on my lap, play games with them at their recess time, and hear their funny little talk. I have taught them "Pussy wants a corner," "The blind man is coming," "Ring around o'rosy," "I charge my children, every one." At one side and back of the Kogisho ground enough has been hedged off for a nice playground. There are two swings that are at work so constantly at playtime that I must put up a third. They are never tired of the swings. There is a mound of earth and stones which the car-



IMADEGAWA KOGISHO AND KINDERGARTEN.

penter heaped up and left. They have been up and down it so many times that it is hard and smooth; and as for a spear of grass growing there or in the yard, it simply hasn't a chance to compete with so many little feet dancing about! One of my delights is to go in every day I can to help, and to see that things go nicely and orderly, and that the rooms keep nice and clean. I like to take friends in to see the children at work or play. It is a fascinating sight, and to my mind the best in the city. So any "globetrotter" who gets into my hands has to see that, no matter what else goes unseen.

As interesting a time as any is at the half-past eleven lunch, when the long row of little ones marches to the sound of the organ out to the entrance, where the lunches repose on a shelf. Each takes one and moves on in line to and around the low kindergarten work tables. When all are in place a chord gives notice to pull the chairs out, a second chord to get in place, and a third to sit down and draw up to the table. Then the lunch-boxes are opened. Each one has a bright-colored crocheted bag fitted closely to the lunch-box, which is a double-section affair; the under, deeper one holding the rice, the upper and shallow one the bits of salt fish or omelette, or something nice and appetizing. The bag is taken off and put down orderly in front and toward the center of the table, the lunch-box separated and arranged exactly in front of the hungry little owner. All the time this goes on the tongues are wagging and glances exchanged at other lunches, and those ready first hang down their heads in readiness for the blessing, the pairs of eyes shutting and opening repeatedly till the teacher says all must be still. She offers thanks suited to their child-needs, and before the "Amen" is said almost a chorus of voices shouts out "*Sensei, O agari nasare,*" which may be freely rendered, "Teachers, please partake." This polite phrase follows the "Amen," or tries to get ahead of it every day! These little men and women are dead in earnest, though it is funny to us older ones, and they one and all fall to with chopsticks in one hand and one or the other of the lunch-box sections in the other hand. The teachers carefully try to teach them to observe proper table manners, and it is wonderful how quickly they learn to be nice and careful in taking food. I might go on indefinitely talking about the kindergarten and all the good we feel it is doing the little ones, and the way it is opening the homes for us. The mothers everywhere say to us, "I feel so happy to have my child in your kindergarten, for I am sure it is in a pure place, learning only good."



THE KINDERGARTEN PLAY GROUND.



## CHRISTIAN ENDEAVOR AND MISSIONS.

BY MRS. FRANCES E. CLARK.

No one can travel in missionary lands in these days with eyes wide open to see what good work is being done, and who is doing it, without being impressed by the work that Christian Endeavorers are doing. Such a traveler might sail down one of China's big rivers in a Christian Endeavor house-boat, and look and listen as the good missionary with his helper stops at different little villages, and ministers to the people with his medicines and his helping words. Or one might go into a missionary hospital and see, as the different patients come in for treatment, a wound bound up with Christian Endeavor bandages, prepared, perhaps, by some society in Ohio; or heathen ailments cured by Christian Endeavor pills or powders, paid for, perhaps, by a society in Massachusetts; or surgical operations performed by the aid of surgical instruments presented, perhaps, by a society in Maine or Minnesota. One might hear a Christian Endeavor bell sounding out in a heathen city, calling the people to church, and reminding all the passers-by of the "Jesus Way," and inviting them to hear about it. Or one may have his picture taken by a Christian Endeavor camera, which certainly ought to take a better picture than the average amateur camera can produce; and these same Christian Endeavor cameras have sent home many pictures of missions that have helped to bring our brothers and sisters in other lands nearer to us. Or one may carry his hymn book to a prayer meeting in Japan wrapped up in a Christian Endeavor *furoshuki*, and when he takes off his shoes at the door may put on a pair of Christian Endeavor woolen socks, that will make those cold Japanese floors seem a little less cold.

Or, better than any of these smaller things, one may see a small Christian

Endeavor orphan living a happy life, and learning real heart religion, because of the generosity of some society at home. Or one may, through an interpreter, talk with a Bible woman or a native preacher, who is supported by a Christian Endeavor Society, and even here and there one finds whole missionaries who are supported by a single Christian Endeavor Society, or perhaps by three or four societies uniting.

And then the Christian Endeavor Societies in other lands! A whole number of this magazine might be filled with the stories of these Endeavorers and the good work they are doing. Let me quote here from a missionary letter an account of a Christian Endeavor rally in China, as one sample of what Christian Endeavorers have done in that land. The writer says:—

“One hundred and sixty Christians of all ages from seventeen or eighteen societies or groups, representing a membership of nearly four hundred, gathered in their house-boats from a region inscribed by a radius of thirty miles. Two whole days were spent in prayer, praise and instruction on practical religious subjects. The central theme of the whole convention was Bible study. As the need, benefit and methods of this all-important means of grace were set forth, chiefly by native pastors of twenty-five or thirty years’ experience, the interest gradually deepened and increased, till it finally culminated in a pledge by almost every one present to be more faithful and earnest in daily Bible study, or in the effort to master the Romanized characters so that the Bible might be read and studied every day. In the intervals between the sessions of the convention little groups might be seen on the streets in earnest conversation. It was Endeavorers trying to tell others the gospel, which was too good to keep selfishly to themselves.”

So much for what Christian Endeavor has done and is doing for the world; and now if we are true to the motto, “Advance Endeavor,” we must go on to still larger and better things in this new century. I am going to venture to suggest one way in which we may advance in our methods of work. We may bring our societies into closer and more vital connection with our missionary Boards. We can keep on with our missionary orphans and house-boats and bandages and cameras, and all these things, but we ought also to form a fixed habit of giving something every year to the pledged work of the Boards. Let me state the case briefly, as it has been stated before, that we may think it over once more. Take the case of our own missionary Boards, for instance, and in general the same thing is true of other Boards.

#### WHAT THE MISSIONARY BOARDS ARE DOING.

The American Board has twenty missions in different parts of Europe, Asia, Africa and the isles of the sea. This means about five or six hundred



American missionaries to be supported, and perhaps three thousand or more native helpers, and various churches, schools, hospitals, etc. For the money to support all this work the American Board looks to our churches, of which we as Christian Endeavorers are a part. These missionaries are already at work, and their salaries are pledged to them, but who is to pay it if we do not do our part? We ought to give something every year to the regular work of our Boards, and we ought to pledge ourselves to do this, and record it on the books of our societies. In eighteen of the twenty missions there is a certain part of the work known as women's work, that is given every year to our Woman's Board to take care of. The amount of money that the Woman's Board is pledged to raise this year is about \$115,000. For this money the Board looks to the women and children in our churches. The pledged work this year means about one hundred and thirty missionary women; it means nearly two hundred Bible women; it means boarding schools and day schools with thousands of bright faced Christian girls; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial schools and other agencies. Since there are so many young ladies in the Christian Endeavor Societies, it would seem that a part of the money that our societies can give to foreign missions should go through the Woman's Board.

It happens sometimes that a missionary is invited to address a company of Christian Endeavorers, and their hearts are deeply stirred as they hear of the work that is being done and the needs, and they long to help in that particular field in which they have become interested. Now what shall they do? Shall they give their money to this missionary for use in her own field, or shall the Board tell them where to send it?

If this question were asked of me, I think for my answer I would adapt a verse of Scripture, and would say, "Give to every missionary that asketh of thee, but from the Board that appeals to thee, turn not thou away." The society hears perhaps this one appeal, and is deeply moved for this one field. The Board hears hundreds of such appeals every year, and longs to help them all. Now it seems reasonable to suppose that the Board, knowing the relative needs of the different fields, can judge most wisely just where the greatest amount of good can be accomplished by the smallest amount of money.

This, then, would seem to be a good rule to follow, and I give it out of my experience of life in mission lands, and my knowledge of the work the Boards are doing: Give first, every year, a definite sum to the regular pledged work of the Boards, and then give something more to the special objects that appeal to you. Let these latter come out of your "Luxury Box," if

you will. If you do not know just the work for which the Boards ask your help this year, ask your pastor, or ask the president of the Woman's Missionary Society in your church, and you will easily get the address of the proper person to whom to write, and leaflets will probably be sent you telling of the special work that is given out to Christian Endeavor Societies, and you have only to decide how many shares in this work you can take.

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## Scraps from our Work Basket.

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**CONTRIBUTIONS FOR THE MONTH.** Once more we are obliged to report a falling off in contributions of \$596.56 for the month ending February 18th, as compared with the same time last year. This reduces the gain over which we so rejoiced to a gain of \$269.91 for the first four months of the year. When this magazine reaches its readers the best working months of the year will have passed. We can only hope that when the results are fully gathered in the light of what we have received and of what our Lord expects of his followers that we shall not be ashamed.

**WORK AMONG YOUNG PEOPLE.** The work among young people, both in our own Board and outside of it, is so important we surely do not need to apologize for devoting a whole number of our magazine to the subject. The three main departments of their work abroad, given in other pages, are,—medical, typically described by Mrs. Ballantine; village schools, so well set forth by Mrs. Jones; and kindergartens, the budding flowers of our Board, seen in Mrs. Learned's enthusiastic account of the one in Kyoto. Aside from our own Junior Department, we give a brief glimpse of the missionary work of Christian Endeavorers. And in our next number we shall give a short statement with reference to the Student Volunteer Movement. Those who read carefully cannot fail to be impressed with the importance, the hopefulness, and remarkable promise portrayed. We trust that in every church our older workers will never fail to give to these young people the utmost of encouragement and loving appreciation in their power.

**THE JUNIOR DEPARTMENT OF THE BOARD.** There is no department of our work that we contemplate with such satisfaction as that among our young people. It is mainly under the care of a sub-committee from the members of our Executive Committee, with a most efficient Secretary, Miss Kate G. Lamson, at its head. There are now on our list five hundred and eleven junior auxiliaries and mission circles and one hundred and seventy-seven cradle rolls, and their contributions in our last financial year amounted

to more than nineteen thousand dollars, of which over four thousand was from Christian Endeavor Societies. There is a young, wide-awake secretary in each of our Branches, whose sole duties are for the benefit of this department. They are watchful and earnest, and with the leaders of the local societies most original and fertile in devising attractive meetings and plans for raising money; mission study classes are increasing, and that there is real consecration to the cause is shown by the enrollment of over three thousand as Daughters of the Covenant taking the beautiful pledge now familiar to all. Altogether, when the work seems halting for the lack of adequate support, when indifference seems impenetrable and almost hopeless, when Christian women, absorbed and busy, shut their ears to our appeals, it is most comforting to turn to these young workers, full of hope and enthusiasm. May the dear Lord guide and bless them, every one.

**MISSIONARY PERSONALS.** The time is approaching when our missionaries who have been at home on furlough are turning their faces to their fields once more. The first to go, sailing from San Francisco March 7th, are Mrs. M. L. Gordon and Miss Lucy E. Case, returning to Japan, and Dr. Minnie Stryker, going out for the first time to Foochow, China. The ladies will be in the care, on the journey, of Dr. I. J. Atwood, the sole male survivor of the Shansi mission. Mrs. Gordon is to be accompanied by her daughter Mary, and we are sure our readers will follow her with special interest and prayer as she returns in her widowhood to the work for which her husband laid down his life.

**DR. WM. S. AMENT.** The somewhat celebrated case of Dr. Ament, one of the most valued missionaries of the American Board in China, has been so much discussed in the religious and secular press of the country, and his course so thoroughly vindicated, it is not necessary for us to go into the matter at any length. We cannot forbear, however, expressing our great confidence in the man, and admiration of his out-station work as seen by the editor during a country trip in 1896. To us it seems absurd that any one who knows anything of conditions in China could believe that one man alone and entirely unguarded could so terrorize the inhabitants as to "extort" payments that the chief men of the village, surrounded by hundreds of men at their call, did not think it right to pay. That Dr. Ament is an exceptionally brave man has been shown in many ways both before and since the siege of Peking, but that he should deliberately place himself in the hands of chief men of village after village and excite their animosity by wrongfully extorting money from them passes belief. Is it not much easier to believe that during his twenty-four years' experience among

the Chinese he has become so well versed in their customs, and so well known and trusted by them, that he had only to present the case to them to secure their co-operation.

IN MEMORIAM. Died in Springfield, Mass., January 24th, Mrs. Horace Kibbe, January 27th, Mrs. Josiah Hooker, January 27th, Mrs. Wm. T. Eustis. It seems a strange coincidence that these three founders and early officers of the Springfield Branch should die within one week, at the very opening of the new century. As one said, "They were our queens." All these women were active in the Springfield Missionary Society, which antedated the Branch. When that organization was effected Mrs. Hooker became its president, Mrs. Eustis one of the vice presidents, and Mrs. Kibbe a member of the advisory committee. During Mrs. Hooker's presidency of nine years her wisdom and efficiency established the Branch on a firm foundation, and her aid was gladly given in the formation of other Branches of the Woman's Board in western Massachusetts. Mrs. Eustis's period of office-holding was brief,—only four years,—but her helpful influence was deeply felt, and her interest in the affairs of the Branch did not cease with her retirement from office. Mrs. Kibbe, after ten years on the advisory board, became vice president, from which office she retired in 1895; her clear judgment, her wise activity, her generous purse were always at the service of foreign missions, and many are the missionary children and weary foreign workers who have found a home beneath her hospitable roof. These women all continued their service so long as health permitted, and, though they had not been seen at our later meetings, we rejoiced in their "love and faith, and ministry and patience." We mourn their loss, and look anxiously for those of the younger generations who shall come up to take their places. At the midwinter meeting in Palmer, February 6th, a short service was held commemorative of these founders of the Branch, these "mothers in Israel."

E. L. H.

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## EXTRACTS FROM RECENT LETTERS.

### AMONG SCHOOLGIRLS.

FROM MISS A. M. LORD, ERZROOM, TURKEY.

I HAVE just been doing up some photographs that I thought you might like to see. One is of our flower drill which we had Easter week with an Easter Cantata.\* All of our girls were in the Cantata, about one hundred and fifteen. The Cantata represented Spring calling the flowers, the wild flowers and the garden flowers; and after they have all responded to her

\* See Frontispiece.

call, they unite in a song of praise for the Resurrection. Our high school teacher translated all the fourteen songs into Armenian, so that the words could be understood. Mr. Stapleton trained the choruses; we are so fortunate to have him for the music. And the Bangor ladies made and sent us a box of the loveliest, most perfect paper flowers—Easter lilies, roses, hyacinths, geraniums, violets, dandelions, daisies and buttercups. They came done up most daintily with little papers of scent! Were they not very good and indulgent? We had a large platform made to go all across the end of the church, covered with rugs. Each girl wore a bunch of the flowers she represented, and they did look as pretty as a flower garden, as they sat upon the floor and came out in groups at the call of Spring. The songs and choruses, too, were very pretty. After the Cantata sixteen of the girls, in white with wreaths and long garlands around their necks, went through the flower drill. Indeed, it was one of the prettiest things I have seen. The audience was perfectly delighted. We had to give it two evenings, and then could not invite one quarter of those who wanted to come. There were some pretty spring songs by the boys between the parts, and we closed with that charming chorus from Flotow's *Martha*,

"Come where flowers are flinging,  
Beauty o'er the meadows gay,"

by the members of our *alumnæ* association.

Altogether our little performance was pronounced a great success, and we all agreed it paid. It was, we heard, the talk of the town. Our old door-keeper said, "Fifty years in *Erzroom* and never such a thing before!" The girls' dresses, lest you think us extravagant, cost just thirty cents apiece, all complete! It did do my heart good to see our girls look so sweet and pretty; it was like a glimpse of Paradise, as we had been praying it might be. You don't know how one longs in a place like this to have the people see something of beauty, the lives of so many are so hard and so full of struggle and want and ugliness and filth. I wonder how any of them can ever imagine in the least what heaven is like. Two dear old women whom we have been visiting have died since I wrote, and I often think what a revelation it has been to them.

FROM MISS MARY LYON PAGE, BIARRITZ, FRANCE.

Although we are still out of Spain, the girls never for a moment forget that it is for Spain and the Spaniards that we are working, and their patriotism rises higher, if possible, because they are temporarily away. To work for their country, to help elevate it when they go away from here, is their highest ambition. They have studied well this year, even without the spur

of the government examinations. Naturally it takes some time to teach them how to study when they first come to us. The first thing is to get them out of the memory habit, which seems to be all they have acquired in the Spanish schools. Their reasoning faculties are not developed, and mathematics is to them a terrible bugbear; a blind game which disturbs their peace and torments their waking hours. One day in Bible class I was speaking of occupations in heaven, and said that I thought we should go on with the studies there. "What! study in heaven!" they cried out; and one of the older girls exclaimed, "Well, if they have arithmetic in heaven, *me marchó!*"

One of the little girls put what she had learned in Bible class to practical use. She is the youngest in school and inclined to domineer over the others, and she is so bright that she often gets her own way by roundabout means. One warm night she had gone to bed early and was thirsty. She felt rather lazy, so called upon her roommate to get her a drink of water. Anna demurred, saying, "You can get up and get it yourself." But the adroit child said, "When you come to stand before the judgment seat, God will say 'Anna de Vargus, I was thirsty, and you gave me no drink.'" This was so unexpected that the startled Anna ran for the water, exclaiming, "*Anda, mujer*" (Take it, quick!).

#### IN THE AHMEDNAGAR BOARDING SCHOOL DORMITORIES AND HOME LIFE.

The dormitories in this school consist of twelve separate houses, accommodating variously from seven to twenty boarders, each in charge of a matron or house-mother, who trains her girls in Indian methods of house-keeping with the addition of dusting. It is the aim of these boarding circles to make a home for the pupils, and that home in simplicity of living much like the one they have left,—a cleaner edition of it,—and the one to which they will go when they leave school. So the girls grind their grain, cook their rice and curry, knead and bake their flat cakes, and prepare the spicy chutneys of red pepper, ginger, cinnamon, cloves, garlic and cocoanut to eat with them; clean their brass and earthen dishes with ashes; bring their water from the reservoir in vessels nicely balanced on their heads; wash their sarees and chorlies on flat stones; sweep and dust and keep their cupboards tidy. And the house-mother moves among them, watching, guiding, correcting and training the little hands in the way they should go. There is no uniformity in costume; and at night they throw their coarse woolen blankets on the floor, and draw a quilt up over face and head.

**THE MORAL ATMOSPHERE.** Many of the girls come from very poor homes; their people have been degraded for centuries, and the moral atmosphere is low and vulgar, and "every imagination of the heart only

evil continually," so that many are tainted before coming here. The great object of the school in its home life is to lift its pupils up out of the pollution surrounding their own homes into a clean, pure, moral one, and to acquaint them with Him "who shall save his people from their sins." To this end a portion of Scripture is taught every day in every class, and a course of Bible study laid out adapted to the different grades; and the house-mother is encouraged to watch and control conversations and friendships, and to check untoward references or unhelpful companionship.

**HIGHER IDEAS**     In the average non-Christian Indian home the end and  
**ABOUT MARRIAGE.**     aim of a girl's life is represented to her to be her own marriage. Even in most of our Christian families this object remains supreme, so that marriage is apt to be a frequent topic of conversation among Indian schoolgirls of all ages. It is a fruitful theme, and one of never-failing interest. Tendencies in this direction are promptly checked, house-mother and teachers being warned against indulgences in these things by the pupils. As a result of unwearying effort to place true and high aims in life before our pupils, and to put marriage before them and their parents in its proper place, the average pupil is now married at seventeen, where fifteen years ago she was married at fifteen. A few are brave enough to face public opinion and earn a living by teaching until nineteen, twenty or twenty-two years old.

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## Our Work at Home.

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### ADVANTAGES OF THE AUXILIARY.

#### RELATION TO THE BOARD.

BY KATE G. LAMSON.

THERE have lately been held in two of our Branches gatherings of young ladies which in a marked degree illustrate the title of this article. Both were annual meetings and brought together the girls from many churches. The first thing that was accomplished was that a feeling of fellowship was established. If I work along my own independent line of Christian activity I have no consciousness that I am a part of a great movement, nor indeed am I, except at small points of contact where I elect to lend a hand for the moment in lifting a burden which braver shoulders than mine are carrying steadily. Moreover there is always the danger that my independent judg-

ment may err and mislead me in selecting the places where my work will tell for the most. Although no body, however large or well-organized, is infallible, yet here as elsewhere "in a multitude of councilors there is wisdom." Hence, in these large meetings of the girls of two of our Branches we note first of all the inspiration of "working never alone," which was borne in upon all present. At one of these gatherings reports were called for from each junior auxiliary. Every one was represented, and a report was forthcoming in every case. While varying degrees of efficiency were shown, no society had wrapped its talent in a napkin, and comparison and discussion of methods stimulated to increased activity in the future. Valuable studies by the young ladies themselves, on the needs of the non-Christian world, and the ways by which the individual girl may help to meet those needs, enriched the hour. Missionary addresses and suggestions for further study of missions given by an expert student rounded out the program. "Oh, we went home so enthusiastic!" was the summary given by one society, and well did they voice the feeling of all. There were twenty junior auxiliaries represented, and one contributing society of Daughters of the Covenant. Did this embrace the entire territory of the Branch? Far from it. Not half the churches within those boundary lines were heard from. Along varying lines of usefulness the girls in most of those missing churches are at work, some for local missions, many for purely philanthropic work, others for the great needs of our own land, and some for foreign missions. Most of them will never know that three hundred of their sister workers from neighboring churches in congress had been rallying their forces, planning their attack upon a field systematically studied, and preparing for future victories which will "Tell on ages; tell for God." They will go on, as in the past, conducting a guerilla warfare, choosing their aim, often a different one each year, relieved of the painful feeling of responsibility which comes when others are watching to see whether we are bearing our part in the great struggle faithfully.

Enough has perhaps been said to show the importance of allying our girls to this great movement, but the question is sometimes asked, "What profiteth it to our children?" "May not the societies which are not in the auxiliary relation yet be taught as thoroughly and be led on to do as good work as those that are?" It occasionally happens that this is the case, but these instances are exceptions to the rule. To the children a vital connection with a great cause means, we must believe, a deep and permanent interest in its success. As "the gift without the giver is bare," so the mere giving of money becomes in a majority of cases the only and barren link between the child and the Board. Too often the fact that the work of the



Board has been aided this year proves an argument to the leader for bestowing the benevolence of the society elsewhere next year. There is seldom a responsibility assumed for a definite object to be held and loved and prayed for while being supported year in and year out. A wild rankness of vegetation takes the place of intelligent growth in Christian stewardship. The traditions of the past are all set aside. Let them go if they are only traditions; but if we who have had them ingrained as a part of our spiritual training find them valuable in mature life, in clearing our judgment, in giving us correct estimates of relative values, in steadying the zeal all too apt to flag in the stress and strain of life, if these things have done this for us, then let us not defraud our children of their birthright.

We would not be construed as failing to appreciate the value of merely contributing sources. The returns each year from Endeavor societies, senior and junior, from Sunday schools and from organizations of King's Daughters and kindred societies are too substantial to be overlooked, and we joyfully foster the growing interest along all these lines. Meanwhile we would secure in every church a nucleus, a goodly lump of leaven, if we may, of those who are able and willing to enter into a close and lasting connection with the work. Our little cradle rolls begin the steps up which our children may climb, from infancy to old age, through mission circle, junior and senior auxiliaries. From the standpoint of the needs of the work nothing can equal the aid thus given. Not co-operation merely, but steady support is the outcome—support intelligently maintained and passed on to rising generations, making it possible for the Board to lay wise plans for the establishment of an agency in the foreign fields commensurate with the spirit of loyal love to Christ and practical Christianity in our daily lives.

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## OUR CRADLE ROLL.

### THE INCEPTION, CONCEPTION AND PERCEPTION.

BY MISS J. A. STURTEVANT.

(Read at the Annual Meeting of the Philadelphia Branch.)

JUST a year ago, at the neighborhood meeting in Baltimore, Miss Crosby asked to have our little church baby, Margaret, made a member of the Cradle Roll. Her mamma was most willing and she was entered at once.

Margaret's own sweet baby mind comprehended naught of what it meant, but her chubby "hand" was very happy to be "taken" on the paper, as it were, and her wondering eyes opened very wide as she stood up on the table in front of all you nice wise ladies of the "Philadelphia Branch" and

was introduced as the latest twig upon your missionary tree. A little startled look, back under her long lashes, seemed to ask, "What will they do with me?" That was the *Inception* of our Cradle Roll.

The question in Margaret's eyes went into her mother's brain, and it began to ask: "What will I do with her? Where shall I put the cradle all by its little self? They tell me 'In the Society at large,' but then she is such a little girl to be in a Society at large. I must plan better for her than that, and not only for her, but for all the other dear little babies whom I know in our part of the garden."

So the mother read papers and reports; she consulted secretaries and mothers, and even spinsters; then she saw just how a garden full of "cradles" should be started. Soon a mother was found who was willing to be the gardener, and the *Conception* of our Cradle Roll was complete.

The gardener, who believed firmly in "nurseries,"—who saw the necessity of training little flowers in their bud days in order to obtain full and perfect blooms in the future,—proceeded at once to lay out the plot. She brought together all the other mother plants who had baby buds under five years old, and to them she told her plan. A most enthusiastic talker was the gardener, and the other mother plants soon enthused with her. She gave them tiny "mite boxes," little "bells" to hold money petals, and she invited them to come with their baby buds to a reception to be given in the autumn.

All this happened last spring when it should have happened. No better time for sowing seeds of any sort.

The names of these same baby buds formed our Cradle Roll, with Margaret's name at the head of the list. Each baby there, in its own little plot, a plot "little" enough to find itself in. Not in the "Society at large," but in the "Cradle Roll Society of the Mt. Pleasant Church." A small due was paid to the Southern Junior Society, and that was the *Perception* of our Cradle Roll.

The ground has been broken—that is really all there is yet of our Cradle Roll. It would take a strong magnifying glass to perceive very much, right now, to be sure. However, we are to have a Children's Reception later, when the babies will drink milk out of toy cups, eat "animal crackers" or suck mint sticks while the parents talk over ways and means. Then the little money "bells" will peal forth their pennies, and we shall see what our first harvest will be. If all are as assiduous as Margaret the boxes will surely give forth pennies galore. For what cares she about dimes, for instance, when she might jingle in ten individual pennies instead. Such fun to do it, too!

Now, all this rehearsal of personal history, as it were, is but to show how very easy it is to plant gardens full of cradles (after a while they will grow into "beds") for all the babies from Philadelphia to Florida.

We believe that to train even the little babies to love and give to mission work is the sure way to make prolific junior circles, senior auxiliaries, and in the days to come enthusiastic, gift-loving, sympathetic, consecrated women for "Branches," when our places are vacant, and the work must be done by younger generations.

Ours is to break the ground. We can "plant," the parents will "water," and God himself it is who will "give the increase."

## HELPS FOR LEADERS.

## A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN S. LATHROP.

## IV. THE WORK AND CONSTITUENCY OF THE WOMAN'S BOARD OF MISSIONS.

THE Woman's Board was organized to fulfill three aims:—

By extra funds, efforts and prayers to co-operate with the American Board in its several departments of labor for the benefit of women and children in heathen lands.

To disseminate missionary intelligence and increase a missionary spirit among Christian women at home.

To train children to interest and participation in the work.

The American Board during its first sixty years sent out 170 single women. In 1869 it had 43 in missionary service, a larger number than the ten leading Boards of America and England combined. That year the Woman's Board appointed seven young women, and since then have placed 252 in our different mission fields; expending for salaries, buildings and support of work \$3,213,000. Thirty years ago there were many more men than women in all our mission churches, now the number is about evenly divided; then there were few schools, and no medical work for women, now we have 1 college and 34 boarding and high schools for girls, over 300 day schools and kindergartens, and support the hospital or dispensary work of 7 physicians.

The first effort of the Board was to form local circles among women where a missionary spirit should be created and fostered. Their number increased rapidly, and the need arose for centres of organization, leading to the union of these auxiliaries into Branches, each consisting of not less than 20 societies. The Philadelphia Branch was formed in 1871, others followed, till we have 24 covering the territory east of Ohio and comprising 1,852 societies of women and children.

The administration of the Board is in the hands of the Executive Committee, composed of the executive officers and a Board of Directors elected annually, which holds regular meetings twice a month at the Board Rooms in the Congregational House, Boston. The Board holds its annual meeting the first week in November in Boston and in different localities, at the invitation of Branches. Each Branch is entitled to send delegates in proportion to its number of auxiliaries. Delegates have a voice in all matters there presented, and carry the work and plans for the year to their Branches, securing through them the co-operation of auxiliaries. Thus, and through visits from Board Officers and missionaries, the work of the Field Secretary and the Bureau of Exchange and constant correspondence, a close union is maintained with all parts of the constituency which is of inestimable value. The pledged work, or that portion of the work of the American Board for which the Woman's Board is responsible, is apportioned among the Branches, and by them assigned to auxiliaries, each having its special charge

on the field. This method of individual support has wakened personal interest and sympathy in auxiliaries, where the true germ of life and growth abides, and it is their efforts which support this year 129 missionaries and over 200 Bible women and other native helpers in their various lines of educational, evangelical and medical work.

The most faithful care of many earnest women has been for the training of children. They were early gathered into mission circles, whose zeal has ever been an inspiration, whose gifts have amounted to thousands of dollars, and many of whose little members are to-day most efficient workers at home and abroad.

In 1874 the Board resolved to endeavor to form an auxiliary in every Congregational Church in its territory, and is yet striving, not having attained! There are still 750 churches with no foreign missionary organization; and thankful as we are for present success we believe it but the suggestion of what might be accomplished if, instead of 38,000 women now enrolled, the 200,000 women in our churches were enlisted for the uplifting of our heathen sisters to Christian womanhood.

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#### OUR BOOK TABLE.

*Reminiscences of the Life and Work of Edward A. Lawrence, Jr.*  
By his mother, Margaret Woods Lawrence. Published by Fleming H. Revell Co. Pp. 519. Price \$2.00.

No one but a mother could have written such a tender and sympathetic record of a life of exceptional usefulness. Mr. James Buckham, who read in proof this Memorial, says, in his Introduction, that the subject of this biography "came of a race of scholars on both sides of the family; a race of famous theologians, preachers and teachers." His maternal grandfather was the well-known Leonard Woods, of Andover, a distinguished theologian. His uncle, Leonard Woods, was president of Bowdoin College, and his father was a theological professor and a preacher of acknowledged power. Dr. Lawrence was, both by inheritance and natural gifts, a scholar, and yet this did not lead him to selfish isolation, but early in life he felt that his mission lay among the poor and neglected, and during his later years he gave much time and thought to the practical solution of the problem of the poor in large cities. His interest in Home Missions by no means made him indifferent to the need in non-Christian lands, and in 1886 he made a tour of the world, visiting mission fields. The result of his acute observations we have in his book entitled "Modern Missions in the East," which Dr. Cyrus Hamlin called "the book of the closing decade of the nineteenth century," adding this testimony: "Accurate observations on the mission field, noting the views and opinions of five hundred missionaries, each one on his own field, conversations with natives, friendly and unfriendly, and very careful reconsideration of his abundant notes were the fountains from which this remarkable book was drawn."

This volume is enriched by ten illustrations. The frontispiece represents mother and son taken side by side. On January 5th Mrs. Margaret Woods Lawrence, the biographer, passed away at her home in Marblehead, aged

eighty-eight years. Her interest in theology, politics and literature was keen to the last. Many of our readers will recall a volume entitled "Light on the Dark River," which was a loving sketch of her schoolmate and friend, Henrietta Hamlin.

From the prolific press of Fleming H. Revell Co. come also the two following books: *The Wrongs of Indian Womanhood*. By Mrs. Marcus B. Fuller. Price \$1.25. *Forbidden Paths in the Land of Og: A Record of the Travels of Three Wise and Otherwise Men to the East of the Jordan River*. By the Otherwise Man. Price \$1.25.

Mrs. Fuller's book is a most valuable contribution to the subject she discusses, and is a work not only to be read and consulted but owned by anyone who is forming a special missionary library. Perhaps it is not too high praise to emphasize what has already been said of this work that "Nothing has ever been written on the subject that can at all be compared with it, either for clearness of presentation, fearlessness of statement or delicacy of touch." Ramabai, in her Introduction, says: "God has put it into Mrs. Fuller's mind to place before the world the woes of India's women in a way that no one before has done. She has taken the greatest pains to find out the truth on every point she has written down. She has neither exaggerated nor kept back what can be said on the most important things connected with Indian women's condition."

The first ten chapters are devoted to subjects more or less familiar to those acquainted with the woes of the women of India, such as "Child Marriage," "Enforced Widowhood," "The Zenana," "Nautch-Girl," "Infanticide," etc.; but the last eight chapters show a knowledge of the position of government, what reformers and missionaries have accomplished, and both the real difficulty and the real remedy. It is these last chapters that made the book of supreme interest and value to the missionary specialist. Ramabai says she entirely agrees with Mrs. Fuller in what she says on "The Real Remedy," and then she proceeds to make a most eloquent appeal to the Christian women of India to give "the Gospel to their heathen sisters whenever they can." These eighteen chapters originally appeared as articles in the *Bombay Guardian*.

G. H. C.

*The True Story of My Life. By a Doll*. By Mrs. Murray Mitchell. Edinburgh: Macniven & Wallace.

An attractive booklet of sixty pages, the contents as suggestive as the exterior is pleasing. It is designed especially for children, but the title does not give one the bearing and value of the story. Ever since the days of Æsop the device of apologue has had charms of its own for the young, besides helping to rejuvenate the old. Mrs. Mitchell, wife of Rev. J. Murray Mitchell, LL.D., has had large personal experience as a missionary in Western India, and few women have had as wide acquaintance with similar work all round the world. Nor is this her first contribution to the fruitful department of missionary literature. "The True Story" without being childish is childlike; takes one to the interior of Zenana life; makes us see persons and places with our own eyes, and presents vividly the distinctive facts of Christian work among secluded, forlorn Hindu women. It winds up with a tragic yet actual scene.

A. C. THOMPSON.

## SIDELIGHTS FROM PERIODICALS.

## GENERAL.

FOR a condensed review of missions, abounding in salient points, we refer our readers to Dr. Judson Smith's article in the *North American Review*, March, "Protestant Missions: A Retrospect." In the same Frederick Harrison continues his papers upon "The Great Religions of the World."

Dr. F. E. Clark, in the March *Missionary Review*, shows the vital relations between the Christian Endeavor Movement and Missions.

## CHINA.

This land still receives large space in the current magazines. One of the American Board's missionaries, Luella Miner, writes in the *Century* for March, of "The Flight of the Empress Dowager," "from information gathered from one of her suite."

*Missionary Review*, March, "Prince Tuan's Peace Terms," by Griffiths John.

*Scribner's*, March, "The Settlement in China," by Thomas F. Millard.

In the *Fortnightly Review* for February (which appears too late for our March number), Sir Robert Hart has a discussion upon "China and Non-China," which we commend to all for careful reading. The spirit of it may be seen from these words: "Friendliness rather than progress is what is wanted." "The Golden Rule might be worth a trial; do away with the existing anomaly and let 'Do unto others as you would have others do to you' be given an international application. Give up the principle of extra-territoriality."

The same competent judge of Chinese ways and character diagnoses the disease which has given rise to "The Boxer Movement," in the March *Cosmopolitan*.

## JAPAN.

A suggestive collection of "Impressions of Japan" comes from the pen of Bishop Potter in the March *Century*.

The "Missionary Conference in Japan" is described in the March *Missionary Review*, by D. B. Schneider.

## AFRICA.

*Scribner's*, March. "Along the East Coast of Africa," by Richard Harding Davis.

## MEXICO.

*Lippincott*, March. "The Native Races of Mexico," by Henry S. Brooks.

M. L. D.

## SEMI-ANNUAL MEETING.

The semi-annual meeting of the Board will be held by kind invitation with the auxiliary in Union Church, South Weymouth, the last of May.

## TOPICS FOR AUXILIARY MEETINGS.

## YOUNG PEOPLE'S WORK.

## TOPIC FOR MAY.

"Young People's Work"—Student Volunteers, Christian Endeavor Societies, Junior Organizations of the Board.

The month's lesson is one of peculiar interest. This wonderful new century is called the young people's century, and to them must be committed the work abroad for the old and the young. The junior work of the Woman's Board of Missions is divided in three parts—the young ladies' societies, the children's mission bands and the cradle rolls.

A condensed account of work done by the junior organizations, written by Miss Kate G. Lamson, will be found in Annual Report of the Woman's Board of Missions for 1900, advance sheets having been prepared for circulation, which may be obtained at the Rooms, Congregational House. The Foreign Missionary Manual, for junior auxiliaries, published in Boston, Chicago and San Francisco, is full of valuable information, price, with the Covenant card, and constitutions for junior societies,

A large number of leaflets can be obtained for a few cents each, on application to Miss Hartshorn, Room 704, Congregational House, Boston, on such subjects as "The Why and Wherefore of the Junior Auxiliary," "Laying Foundations," "Little Light Bearers," "A Daughter of the Covenant," "Daughters of the Covenant," "Children in Papal Lands," "The Girls at Home," by Mrs. Joseph Cook; "The Cradle Roll," Miss Burnham; "Our Cradle Roll," by Miss Winsor; "The Cradle Roll: What It Is and How to Form It," Mrs. Berle.

The twentieth anniversary of the Young People's Society of Christian Endeavor was celebrated in Portland, Me., January 31, February 1, 2, and 3, 1901. An exhaustive and entertaining paper was published by the United Society of Christian Endeavor, Tremont Temple, Boston. It may be obtained by mail for 5 cents a copy, and contains many illustrations, "with a grateful look backward and a hopeful look forward." The February *Review of Reviews* contains an illustrated article, by Amos R. Wells, on "Two Decades of Christian Endeavor Work." *The Christian Endeavor World* sends its message every week to the homes of its constituency, including missionary work.

*The Student Volunteer* movement appeals specially to the young men and young women of the colleges. It has been instrumental in raising up and binding together a noble body of young people who are on the field, or ready to be sent, or preparing for this great work. In the first volume of the Report of the Ecumenical Conference, just published, is given a fine account of its methods and aims, Vol. 1, pages 95-103; John R. Mott's paper on "The Obligation of this Generation;" "The Beginning and Responsibility of the Student Volunteer Movement," by Rev. J. R. Stevenson, D.D., is on page 104-108, Vol. I.; "Educational Department," Vol. I., pages 154-163; Library 113, Vol. I.; "Watchword," Vol. I., pages 95, 103, 111.

*The Student Volunteer* is a magazine published during the college year. The number for December, 1897, contains an historical sketch of the movement. The reports of the executive committee can be obtained by writing to John R. Mott, No. 3, West 29th Street, New York.

The relation of young people to missions is well stated on page 121 of Vol. I. of Report of Ecumenical Conference, and on page 180-182 is a statement of the need of more consecrated giving among young people. The *LIFE AND LIGHT* and *Mission Studies* give helps each month for the junior work.

*The Dayspring* is published every month for use in Sunday schools and mission bands. A new leaflet to be obtained at the Woman's Board Rooms, entitled "Practical Suggestions for Missionary Societies," is full of valuable hints for workers among the young. The author, Mrs. Milliken, refers to the volume entitled "Mission Stories from Many Lands." "Methods of Work for Leaders of Children's Mission Circles"—was revised in 1897 by the committee on junior work—will be found full of helpful suggestions.

M. J. B.

## UNITED STUDY OF MISSIONS.

## SIX LESSONS ON MISSIONS IN THE NINETEENTH CENTURY.

## FIFTH LESSON—THE CENTURY IN AFRICA.

- I. Map Exercise for Location of all Missions.
- II. Africa a Hundred Years Ago.
- III. Stories of Some of the Principal Missions:
  - (a) Uganda Church Missionary Society.
  - (b) Livingstonia Mission Character Sketch—A Hero of Ngoni Land.
  - (c) Zulu Mission of the American Board.
  - (d) Some West African Missions.
1. Gaboon Mission of the American Presbyterians. 2. Congo Mission of the American Baptists. 3. Congo-Balolo Mission (English). 4. The Life and Work of Bishop Crowther.

## REFERENCES.

1. LIFE AND LIGHT FOR WOMAN for September, 1900. 704 Congregational House, Boston.
2. "Christian Missions and Social Progress," by Rev. James S. Dennis. Published by F. H. Revell & Co.
3. (a) "Biography of Alexander Mackay," Published by A. C. Armstrong & Co., New York City. (b) "Tropical Africa," by Mr. Henry Drummond, pp. 40-48; also *Missionary Herald* for January, 1898, p. 27, and September, 1898, pp. 362, 363. Biography, Dr. William Afleck Scott. Published by Revell & Co. Hero of Ngoni Land. (c) "Historical Sketch"; "Forty Years Among the Zulus," by Rev. Josiah Tyler, 14 Beacon Street, Boston. (d) (1) "A Life for Africa," "Rev. A. C. Good," by Miss Ellen Parsons. Obtained, 156 5th Avenue, New York City. (2) "Pioneering on the Congo," by Bentley. Religious Tract Society, London; also Pamphlets of American Baptist Missionary Union, Tremont Temple, Boston. (3) Files of magazine *Regions Beyond*. Obtained of Fleming H. Revell & Co., New York, or of Harley House, Bow, E., London. (4) Biography of Samuel Crowther," F. H. Revell & Co.

## WOMAN'S BOARD OF MISSIONS.

Receipts from January 18, 1901, to February 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

|   |        |
|---|--------|
| <i>Brunswick</i> .—Mrs. Charles A. Perry, 30; Saco, Miss Nellie E. Salls, 2.40,   | 32 40  |
| <i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Bremen, Ladies, 3; Calais, Aux., 45.02; Red Beach, Aux., 15,   | 63 02  |
| <i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Jr. M. B., 10; Bath, Central Cong. Ch., 22.30; Gorham, Aux., 34; North Gorham, Miss C. C. and Miss S. S. Varney, 10; Hallowell, Silver Star M. C., 16; Portland, Bethel Ch., "A Debt," 3, Aux., Th. Off., 7.45, Cov. Dau., 7.52, M. C., 5, High St. Ch., Th. Off., 45.96, Second Parish Ch., Aux., Th. Off., 12, Jr. C. E. Soc., by Mrs. Geo. W. Way, in mem. of her baby boy, 25, State St. Ch., 75, Aux. (of wh. 121.38 Th. Off.), 140.38, Prim. Dept., S. S., 13, St. Lawrence Ch., Aux., Th. Off., 3.50, West Ch., Aux., 45 cts., Williston Ch., Aux., Additional, 24; Windham Hill, Ladies (of wh. 1.50 Th. Off.), 15.50, Prim. Dept., S. S., 2, Th. Off., Other sources, 1.53, | 473 59 |
| Total,  | 569 01 |

## LEGACY.

|  |       |
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| <i>Bangor</i> .—Legacy of Nancy P. D. Wyman, Charles B. Wyman, Exr., additional, | 50 00 |
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## NEW HAMPSHIRE.

|   |       |
|---|-------|
| <i>Franklin</i> .—A Friend, 40 cts.; Newport, Newport Workers, 15; North Hampton, Aux., 13.62; Tamworth, A Friend, 20 cts., | 29 22 |
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|---|--------|
| <i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Atkinson, C. E. Soc., 6; Barrington, Aux., 4.95; Concord, Aux. (3.50 Th. Off.), 4.50, First Ch., C. E. Soc., 11; Derry, Central Cong. Ch., C. E. Soc., 2.50; Dover, Aux., Mem., 18; Exeter, Jr. C. E. Soc., 4; Hanover, Aux. (52.50 Th. Off.), 149.50; Lee, C. E. Soc., 2.60; Nashua, Aux., 36.06, Pilgrim Ch., Y. L. M. Soc., 10; Swanzey, Aux., Th. Off., 8. Less expenses, Branch reports, 59.40, | 197 71 |
| Total,  | 226 93 |

## LEGACY.

|   |          |
|---|----------|
| <i>Atkinson</i> .—Legacy of Abigail L. Page, (part payment), Mary A. and Geo. A. Page, Exrs., | 1,000 00 |
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## VERMONT.

|   |      |
|---|------|
| <i>East Dummerston</i> .—Mrs. E. H. Field, 1.40,  | 1 40 |
| <i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Barret, Aux., 4.37, Jr. C. E. Soc., 5; Bellows Falls (of wh. 52 Th. Off., and to const. L. M.'s Mrs. John B. Morse, Mrs. Ned Pierce), 58.15; Brattleboro, West, Aux., 11.82, S. S., 10; Dorset, 2; Fairlee, Aux., 17.55, Jr. C. E. Soc., 2; Ferrisburg, Aux., 6.10, C. E. Soc., 3.35; Granby, C. E. Soc., 4; Highgate, 2.50; Jericho, Second Ch., 5; Lyndon, Buds of Promise, 5; Rutland, Aux., 75, S. S., 20; St. Johnsbury, North Ch., Aux., 17.50, S. S., 21.06, South Ch., 7.60; Vergennes, S. S., 20; Waterbury (Th. Off. 9.25), 25.08; Weathersfield Centre, Two Ladies, 3; Westminster, C. E. Soc., 5; |      |



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| Williamstown, 5; Woodstock (of wh. 26<br>20th An. Off., and to const. L. M. Miss<br>Susie D. Pratt), 36. Less expenses, 12.50, | 358 58 |
| Total,   | 359 98 |

## LEGACY.

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| <i>Richmond.</i> —Legacy of Mrs. Almira E.<br>Hazen, through Treasurer of Vermont<br>Branch, | 86 25 |
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## MASSACHUSETTS.

|  |        |
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| <i>Andover and Woburn Branch.</i> —Mrs. G.<br>W. Dinsmore, Treas. Bedford, Aux.,<br>25; Lawrence, Trinity Ch., Aux., 30;<br>Lowell, Aux. (with prev. contri. const.<br>L. M.'s Mrs. A. E. Mort, Mrs. Leonard<br>Worcester, Miss Lilla R. Gregg, Mrs.<br>Gracia Coburn, Mrs. George S. Hull);<br>Malden, First Ch., C. E. Soc., 10; Med-<br>ford, Mystic Ch. (with prev. contri.<br>const. L. M. Mrs. Lucy Draper), Wake-<br>field, Aux., 65, | 130 00 |
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| <i>Auburn.</i> —Mrs. Mary J. Rich,  | 20 00 |
| <i>Barnstable Branch.</i> —Miss Amelia Snow,<br>Treas. East Falmouth, Aux., 2; Fal-<br>mouth, C. E. Soc., 5; Waquoit, Aux., 7.25, | 14 25 |

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| <i>Berkshire Branch.</i> —Mrs. Chas. E. West,<br>Treas. Adams, Aux., 14; Richmond,<br>Aux., 20; Stockbridge, Aux., 13, | 47 00 |
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| <i>Essex North Branch.</i> —Mrs. Wallace L.<br>Kimball, Treas. Haverhill, Riverside<br>Ch., Thought and Work Soc., 5; New-<br>buryport, Aux., 38, Belleville Ch., Aux.,<br>119, Harriet Newell M. B., 5, | 167 00 |
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| <i>Essex South Branch.</i> —Miss Nannie L.<br>Odell, Treas. Salem, Crombie St. Ch.,<br>Aux., 6.25; Swampscott, St. Bernard,<br>C. E. Soc., 3, | 9 25 |
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| <i>Franklin Co. Branch.</i> —Miss Lucy A. Spar-<br>hawk, Treas. Conway, Jr. C. E. Soc.,<br>5.30; Erving, S. S., 5; Greenfield, Aux.<br>(with prev. contri. const. L. M. Mrs.<br>Charles E. Beals); Montague, Ladies,<br>5.42; Orange, Aux., 18.11, Little Light<br>Bearers, 3.37; Shelburne, Jr. C. E. Soc.,<br>1.05; Shelburne Falls, Prim. Class, S. S.,<br>1.75; West Hawley, C. E. Soc., 1.60, | 41 60 |
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| <i>Lincoln.</i> —Miss Mary Susan Rice,   | 1 00  |
| <i>Middlesex Branch.</i> —Mrs. E. H. Bigelow,<br>Treas. South Sudbury, Helping Hands<br>Soc., 5; Wellesley, Aux., 31.63, | 36 63 |

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| <i>Norfolk and Pilgrim Branch.</i> —Miss Sarah<br>B. Tirrell, Treas. Brockton, First Ch.,<br>Aux., 78, Porter Ch., Aux., 24, Offering<br>at Campello, 6.75; Cohasset, Aux., Th.<br>Off., 7; Hanover, Aux. (7.65 Th. Off.),<br>14.65; Holbrook, Aux., Th. Off., add'l,<br>5; Marshfield, Aux., 10; Milton, Aux.<br>(of wh. 23.55 Th. Off.), 34.55, First Ch.,<br>C. E. Soc., 10; Plympton, Aux. (15.25 Th.<br>Off.), 18.25, Prim. Dept., S. S., 1.81;<br>Quincy, Bethany Ch., Friends through<br>Aux. (to const. L. M. Miss Muriel Elaine<br>Clapp, and with prev. contri. const. L.<br>M. Mrs. Martha Clapp), 25; Randolph,<br>Aux., Th. Off., 12; Rockland, Miss<br>Emma W. Gleason, 12.15; Stoughton, C.<br>E. Soc., 15, Jr. C. E. Soc., 3.70; Wey-<br>mouth and Braintree, Aux., 21.50; Wey-<br>mouth, South, Union Ch., Aux., Th. Off.,<br>38.83; Wollaston, Aux. (87 Th. Off.), 92, | 430 19 |
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| <i>Old Colony Branch.</i> —Miss Frances J.<br>Runnels, Treas. Taunton, Sunshine<br>Makers, | 5 00 |
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| <i>Salem.</i> —Two Friends, | 15 00 |
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| <i>Springfield Branch.</i> —Mrs. Mary H. Mitch-<br>ell, Treas. Springfield, First Ch., Aux.,<br>2.40, South Ch., 100; Three Rivers, C. E.<br>Soc., 7; Westfield, First Ch., Aux., 100, | 209 40 |
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| <i>Suffolk Branch.</i> —Miss Myra B. Child,<br>Treas. Allston, Aux., 45.51; Auburn-<br>dale, C. E. Soc., 26; Boston, Central Ch.,<br>Aux., Miss E. T. Cleveland (to const. L.<br>M. Mrs. S. L. Cleveland), 25, Mt. Vernon<br>Ch., Aux., 98, Y. L. Aux., 50, Prim. Dept.,<br>S. S., 5, Shawmut Ch., Shawmut Helpers,<br>25, Union Ch., Aux., 35; Brighton, C. E.<br>Soc., 5; Brookline, Mem., Feb. 1, 50,<br>Leyden Ch., Woman's Union, 42; Cam-<br>bridge, Susan K. Sparrow, 5, Pilgrim<br>Ch., Aux., 30, Prospect St. Ch., Aux.,<br>42.45; Cambridgeport, Wood Men's Ch.,<br>Jr. C. E. Soc., 5; Charlestown, First Ch.,<br>Aux., 16; Chelsea, First Ch., Aux., 40,<br>Prin. and Jr. Depts., S. S., 4.25, Third<br>Ch., Aux., 57.95; Floral Circle, 5; Dor-<br>chester, Second Ch., Aux., 85.22, Village<br>Ch., S. S., 5; East Boston, Madura Aux.,<br>14 75, Ladies, in mem. of Mrs. Bowker,<br>16; Everett, First Cong. Ch., Cradle Roll,<br>8.12; Foxboro, Aux. (of wh. 25 const. L.<br>M. Mrs. M. E. Gibbs), 40; Hyde Park,<br>Aux., 54; Jamaica Plain, Mrs. Nathan<br>Dole, 5, Central Cong. Ch., Dau. of Cov.,<br>25, C. E. Soc., 25; Mansfield, Cong. Ch.,<br>Prin. Dept., S. S., 1; Newton Centre,<br>First Ch., Aux., 83.24; Newtonville, Y.<br>L. M. C., 30; Newton Highlands, Aux.,<br>7.33; Needham, Aux., Miss A. E. Hoffes,<br>20; Roxbury, Eliot Ch., Aux. (56 Th.<br>Off.), 86, Highland Ch., Int. Dept., S. S.,<br>10, Immanuel Ch., Aux., 22 83; Somer-<br>ville, Broadway Ch., Aux., 52.22, Jr.<br>Aux., 15.14, Highland Ch., Aux., 5;<br>Waverly Aux., 12.25; West Medway,<br>Aux., 5.75, | 1,241 01 |
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| <i>Worcester Co. Branch.</i> —Mrs. Martha D.<br>Tucker, Treas. Blackstone, Aux., 15;<br>Charlton, Cong. Ch., 3; Clinton, Aux.,<br>5; Grafton, E. C. D. Band, 33.02; Peters-<br>ham, Cong. Ch., Ladies' Union, 30;<br>Ware, Aux., 16; Webster, First Cong.<br>Ch., 10; Westboro, Aux., 20.10; Whitins-<br>ville, E. C. D. Band, 15.99, Worcester,<br>Immanuel Ch., C. E. Soc., 16, Old South<br>Ch., Aux., 40, Union Ch., Aux., 50, | 254 11 |
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Total, 2,621 44

## LEGACIES.

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| <i>Charlestown.</i> —Legacy of Mrs. Josiah T.<br>Reed, through Aux., Winthrop Ch., | 50 00 |
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| <i>Chicopee.</i> —Legacy of Sarah J. Sherman,<br>in part, Luther White, Admr., | 375 00 |
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| <i>Springfield.</i> —Legacy of Mrs. Mary A.<br>Noyes, through Treasurer of Springfield<br>Branch, | 200 00 |
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| <i>Worcester.</i> —Legacy of Mrs. Harriet<br>Wheeler Damon (in part), | 3 91 |
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| <i>Worcester.</i> —Legacy of Albert Curtis, | 760 00 |
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## RHODE ISLAND.

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|---|------|
| <i>Providence.</i> —Union Ch., King's Dau. Cir-<br>cle, | 5 00 |
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| <i>Rhode Island Branch.</i> —Mrs. Clara J.<br>Barnefield, Treas. Barrington, Prim.<br>Class, S. S., 7; Kingston, C. E. Soc., 15,<br>A Friend, 1; Newport, Aux., 250, S. S., |  |
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| 250; Providence, Beneficent Ch., C. E. Soc., 4, Central Ch., Y. G. M. C., 5; Plymouth Ch., Dau. of Cov., 25, Union Ch., C. E. Soc., 12; Slatersville, Aux., 17.50; Woonsocket, C. E. Soc., 7.25, | 593 75 |
| Total,   | 598 75 |

## CONNECTICUT.

|   |          |
|---|----------|
| <i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Greenvile, S. S., 10.25; New London, First Ch., C. E. Soc., 5.44; Norwich, Second Ch., Aux., 73.88; Old Lyme, Aux., 16; Pomfret Centre, 39; Putnam, Aux. (with prev. contribut. L. M's Mrs. Hattie Morse, Mrs. Ellen L. Baird, Mrs. Mary J. Kinney, Miss Emma J. Kinney); Scotland, Miss. Soc., Th. Off., add't'l, 1; Taftville, C. E. Soc., 1.81; Windham, Aux., 10, C. E. Soc., 5,  | 162 38   |
| <i>Glastonbury.</i> —Miss Julia W. Broadhead,   | 10 00    |
| <i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Hartford, Asylum Hill Ch., Aux., Mrs. S. M. Capron, 5, First Ch., Aux., 3, M. C., 18, Prim. S. S. Class, 5, Windsor Ave. Ch., Aux., 63.15; New Britain, First Ch., Jr. C. E. Soc., 5; Plainville, Cradle Roll, 25 cts.; Rockville, Aux., 35; Somers, C. E. Soc. 20; Terryville, Aux., 30; Windsor Locks, Aux., 220,   | 404 40   |
| <i>New Haven.</i> —Miss Susan E. Daggett,   | 10 00    |
| <i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 33; Black Rock, C. E. Soc., 10; Bridgeport, South Ch., Cradle Roll, 26.50; Brookfield Centre, S. S., 3.07; Cromwell, Aux., 25; Danbury, First Ch., Aux., 100, C. E. Soc., 50; Goshen, C. E. Soc., 3; Greenwich, Aux., 42; Kent, Aux., 9.50; Killingworth, Aux., 1; Meriden, Centre Ch., Sunbeam C., 5; Middletown, First Cong. Ch., Jr. C. E. Soc., 2.27; New Haven, Ch. of the Redeemer, Aux., 100.05, S. S., 10, Prim. S. S., 5, English Hall, Aux., 5, United Ch., Y. L., 95, Welcome Hall, S. S., 17.64, A Friend, 50; Norfolk, Aux., 50; Salisbury, Aux., 5; Sound Beach, L. M. Soc., 20; South Britain, W. A., 5; Stamford, Aux., 25, Y. L., 10; Westville, Miss A. Ogden, 49; Winchester, C. E. Soc., 4.29; Winsted, First Ch., C. E. Soc., 5, | 757 32   |
| <i>Terryville.</i> —Mrs. Lois Gridley,  | 4 80     |
| <i>Willington.</i> —Cong. Ch.,  | 67       |
| <i>Windsor.</i> —Mission S. S.,   | 4 00     |
| Total,  | 1,353 57 |

## NEW YORK.

|  |       |
|--|-------|
| <i>Walton.</i> —Aux.,  | 10 00 |
| <i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 35; Brooklyn, Mrs. T. P. Wilkinson, 10, Lewis Ave. Ch., Evangel Circle (const. L. M's Mrs. M. H. Kempster, Mrs. F. F. Clark), 50, Bible School, 35, Park Ch., C. E. Soc., 2, Puritan Ch., C. E. Soc., 30, Tompkins Ave. Ch., Aux., 110; Willoughby Ave. Ch., S. S., 33; Buffalo, A Friend of Ban croft Aux., 5; Cortland, Aux. (const. L. M's Mrs. Nellie B. Phelps, Mrs. Sarah Howes, Mrs. Fannie B. Keese, 75; Flatbush, Aux., 12.50; Gloversville, Miss McGregor's S. S. Class, 3.75; Homer, C. E. Soc., 5, S. S., 10; Jamesport, L. I., |       |

|   |        |
|---|--------|
| Aux., 7; Moriah, Miss Elizabeth Dewey, 10; New Haven, Aux., 16.14, Willing Workers, 23.70; New York, Broadway Tab., Aux., 250; Manhattan, Aux., 20.62; Owego, Aux., 4.50; Rutland, Aux., 7.40; Saratoga Springs, Aux., 10; Smyrna, Aux., 7.40; West Winfield, Aux., 55, Jr. C. E. Soc., 10. Less expenses, 80.41, | 757 60 |
| Total,  | 767 60 |

## PHILADELPHIA BRANCH.

|  |        |
|--|--------|
| <i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C. Washington, First Ch., Aux. (of wh. 40 by Miss Huntington), 115; N. J., Bound Brook, C. E. Soc., 25; Montclair, Aux., 96; Plainfield, Aux., 10. Less expenses, 12.25, | 233 75 |
| Total,   | 233 75 |

## OHIO.

|  |      |
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| <i>Junction.</i> —Mrs. M. A. Milholland, | 5 00 |
| Total,                                   | 5 00 |

## ILLINOIS.

|                                      |    |
|--------------------------------------|----|
| <i>Bloomington.</i> —Eric Ross Lyon, | 30 |
| Total,                               | 30 |

## MINNESOTA.

|                                    |       |
|------------------------------------|-------|
| <i>St. Paul.</i> —Mrs. L. H. Page, | 10 00 |
| Total,                             | 10 00 |

## NORTH CAROLINA.

|  |       |
|--|-------|
| <i>Southern Pines.</i> —Mrs. Anna M. Foster, 5, Harriet A. Barrows, 5, | 10 00 |
| Total,   | 10 00 |

## FLORIDA.

|  |       |
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| <i>Ormond.</i> —Aux., 7.33; Tavares, Aux., 5.10, | 12 43 |
| Total,   | 12 43 |

## LOUISIANA.

|   |      |
|---|------|
| <i>New Orleans.</i> —Straight University, Ladies' Miss. Soc., | 8 00 |
| Total,  | 8 00 |

## CANADA.

|                        |        |
|------------------------|--------|
| Canada Cong. W. B. M., | 600 00 |
| Total,                 | 600 00 |

## TURKEY.

|   |       |
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| <i>Aintab.</i> —Miss E. M. Trowbridge, 4.60; Smyrna, King's Dau. of Girls' School, 26.40, | 31 00 |
| Total,  | 31 00 |

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|----------------------------|-------------|
| General Funds,             | 7,052 33    |
| Gifts for Special Objects, | 355 43      |
| Variety Account,           | 88 25       |
| Legacies,                  | 2,525 16    |
| Total,                     | \$10,021 17 |



# Board of the Pacific



*President.*

MRS. A. P. PECK,  
Oakland, Cal.

*Treasurer.*

Mrs. S. M. DODGE,  
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2639 Durant Avenue, Berkeley, Cal.

MRS. W. J. WILCOX,  
576 East 14th Street, Oakland, Cal.

*Treasurer Young Ladies' Branch.*

MISS GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

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## TURKEY.

### A VISIT TO BROUSA.

BY MRS. SUSAN MERRILL FARNAM.

THE idea of going to Brousa when the Baldwins were absent was decidedly a case of the play of Hamlet with Hamlet left out. That the Baldwins and ourselves had missed each other in Europe, that we were both in Dresden at the same time for a whole week and did not know it until afterward, seemed a matter of life-long regret. But the school was at Brousa, the assistants were there, the orphanage was there; this was our only opportunity of seeing them, and we must go.

It was a fair morning when we took steamer from the busy, surging Poset de Galata, Constantinople, for Brousa. We were duly provided with *teskerehs*, and had passed the custom house with our small hand satchels; for in Turkey one cannot pass from one town to another without these preliminaries, even with no luggage at all. Every person must be officially identified. We sailed out into the Sea of Marmora, past the forests of shipping, and the crowds of little boats that swarm around the larger ones like ants around a drop of honey. Stamboul was on our right, with its numerous minarets gleaming in the sunlight. The hills of Pera were behind us, looking for all the world like the hills of San Francisco. Just across the

Bosphorus, on the Asia Minor shore, was Scutari; and beyond, running down to the sea, was the little green spot of the English cemetery, where, close to the water's edge, sleeps the loved friend of our seminary days—schoolmate and roommate—the beloved missionary teacher, Cora Welch van Millengen.

Due south we steamed for six and a half long hours, headed toward the Olympian range, behind which lay Brousa, the object of our journey. It was sunset when we reached Modenia, where we leave the steamer and take the train; and earth and sky were brilliant with a roseate hue, which turned to purple and then to gray, and night had settled down when we reached the station at Brousa. Miss Rebecca, who has charge of the school during Mrs. Baldwin's absence, and her brother, Mr. Nigohossian, were awaiting our arrival, and gave us a most hearty welcome. They escorted us to our hotel, where Pastor Garabedian and Miss Reinick from the Orphanage were also awaiting us, giving us another cordial "Welcome to Brousa," and filling our hands with flowers.

The next morning early Mr. Nigohossian called to take us for a drive around the town, and a visit to some of the mosques before going to the school. Brousa is a very ancient and a thoroughly Oriental city, beautifully situated on the slopes of Mount Olympus, and the views on every hand are most delightful. It is much cleaner than Constantinople. At nine o'clock we went to the schoolroom. The girls were all seated, awaiting our arrival, with Miss Rebecca at the organ; and as we entered they arose and sang in English a pretty song of "Welcome to Brousa." With their fresh young faces, their sparkling, dark eyes and their tidy appearance they made a most pleasing picture. The opening exercises consisted of reading the Scriptures, and prayer, songs and recitations of texts in Armenian and in English. The seed is the word, and it is evident it is being well sowed here in these young minds. We conveyed to them, as well as we could, the greetings of the W. B. M. P., and the interest we of the Pacific coast feel in their welfare and progress. We then had the pleasure of being introduced to Miss Mianzara, the efficient and faithful house-mother, Miss Aprahamian, who graduated last year and is now assistant teacher; and to some of the former graduates now resident in Brousa; to some of the older pupils, and to all who are among the helpers in this interesting school. A song was next in order. It was a chorus in English, "Flowers, Pretty Brousa Flowers, We gathered them all for You," and to the cadence of the music a young girl came slowly forward, bearing a large bouquet, all gathered from Mrs. Baldwin's garden, and presented it to us. It was a pretty and touching offering. And this was not all; another young lady followed,


and presented, in behalf of the teachers and pupils, a package containing a handsome table-spread of Turkish embroidery; and still another, with a card of lace of native manufacture. We felt quite overcome by these unexpected offerings, but knowing them to be the expression of their love for the W. B. M. P., we gladly accepted them as your representative.

We then visited the kindergarten, where thirty bright little children are made happy daily by Miss Demetra. Their schoolroom is in the basement of the Evangelical Church building. Miss Demetra is one of the Greek girls whose course was not yet finished when the school in Brousa West was given up, and whose name is familiar to the W. B. M. P. She is an honor to her educators, and is doing a fine preparatory work. The little ones showed us some of their pretty exercises, one of which was playing postman. A little fellow in a postman's uniform went around with his bag of letters, ringing his bell and distributing to the fortunate ones; and at last he marched straight up to us, rang his bell, and delivered a package, which, on opening, proved to be a photograph case of pasteboard made in the school. A most pleasing souvenir and manner of presentation. There is also a fine school of boys connected with this church, to which we made a passing visit. Instruction here is given only in Armenian and in French. Mr. Nigoghssian took us to his own home for luncheon, and entertained us most hospitably. He has a charming family, consisting of himself and wife and four children, with their two grandmothers and his sister, Miss Rebecca. In the afternoon we visited the Orphanage, where we saw fifty girls, every one of whom was made fatherless by the massacre, and some saw three and four brothers killed besides. Can they ever forget it? To us they seemed a sad company, especially the older ones. The little ones may forget, and it is fortunate that they can. Here Pastor and Mrs. Garabedian with Miss Reinick and Miss Richard are doing a grand work. Miss Richard had been dangerously ill with something akin to pneumonia, but was better, and we were permitted to see her for a moment. Miss Garabedian, one of our graduates, was acting temporarily as nurse. The labor of the household here is all performed by the pupils, so that they are learning practical-things as well as intellectual. We were shown all over this commodious building, built largely by the W. B. M. P., and so well adapted to school work. If it had been on wheels, it would have been taken to Brousa East at the time of the removal of the school; but it could scarcely have been put to a better use than it is at present. And right here let me say, that the wisdom of that removal, of which we never had a doubt, is doubly apparent when one is on the spot and realizes the whole situation. After a hasty run through some of the bazaars, we drove back to our hotel


at dusk, feeling we had enjoyed a blessed day. The next morning very early we were off for Constantinople, but not too early for the hospitality of our friends. Miss Rebecca and Mr. Nigohossian came to escort us to the station. Day was just kindling in the east, and the full moon setting in the west as we bade them good-by. Their last words were what so often we heard during our visit, "Send us a teacher." And this brings us to the

#### NEEDS OF THE SCHOOL.

The most immediate and pressing necessity is for a teacher to relieve Mrs. Baldwin, and to bring fresh life and new methods to the work. Mrs. Baldwin's days of loving service have been long and faithful, and Miss Rebecca has served for thirteen years, ever since her graduation. One visiting the school cannot fail to be impressed with the good work which has been, and is still being done; with the entire harmony which prevails; and with the unselfish devotion to the good of all, which is everywhere apparent. But a new teacher they must have, and have soon. "Send us a teacher," was the earnest request first, midst and last during our visit. Such a teacher should be thoroughly qualified, able to take the higher and the graduating classes; and the more accomplishments she has the better. Music would be a most valuable qualification, but not an absolute necessity. The field is all ready. One need not spend a year or two in learning a new language before being able to begin her work, for all the pupils understand English, and read and study in it. Who is there that reads these lines that will arise and say: "Here am I. Lord, send me." Another vital need is money to buy a lot that adjoins the school on the north. The danger is of strangulation. The Turks are close up on the west, the Catholics to the south and east, having lately acquired the latter vantage ground, which was much coveted for our school, and are erecting thereon a large building. Only one avenue is open,—that to the north. If our school does not secure it the Catholics will; and then Mr. Nigohossian, who has the best interest of the school at heart, says, with the keen eye of a sagacious business man, who knows the situation better than any one in America possibly can, our school will be ruined. Twenty-five hundred dollars is asked for the lot and the old house upon it. Even now they need more room, for it is only with painful economy of space that the work goes on. How can this money be secured?



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"I would be Peter, that strong rock of faith;  
A loving John, of Jesus more beloved;  
A Thomas, shrinking not from thought of death  
With Him he later called his Lord and God.

Make me like these who heard and loved Thy word,  
Who found in thee a life and strength divine;  
Yet not like these,—like thee, my Lord!  
Their virtues are but shadows faint of thine.

Make me a temple by Thy presence blest,  
A living branch of that life-giving tree;  
Then shall my heart forever be at rest,  
Since thou for evermore shalt dwell in me."

DR. M. L. GORDON.

## TRIBUTES TO DR. M. L. GORDON.

These personal tributes to Dr. M. L. Gordon, who recently died in Japan, were taken from *Mission News*, Yokohama, Japan, and show something of the estimation in which he and his work were held by his Japanese friends.

It was in the winter of 1873 that I found myself at the Rev. Dr. Gordon's English school in Osaka, and so more than twenty-five years have passed since then. I was a boy of sixteen, who had just come from the country to get educated. From that time onward Dr. Gordon was always my teacher and adviser, both intellectually and spiritually. In those days our conception of Christianity was yet very vague and imperfect. It was, however, God's wise and good providence that it should be made somewhat intelligible to the boy of only sixteen, through the personality of Dr. Gordon. I began to be aware that Christianity must have something which does not belong to any of the Oriental religions, and so must be worth our believing. At last I professed my faith, and was baptized by him. This occurred in 1874. But in the course of a few years I, young and inexperienced, was beset by many strong temptations, and finally fell a victim to worldly pleasure and ambition. I gradually drifted away from Christianity, and lived a life without God and hope for nearly ten years. All this time he never forgot me, and prayed with tears for my repentance. During my confinement in the jails of Wakamatsu and Tokyo, on account of the so-called conspiracy known as the "Fukushima Affair," in 1881-83, I found great comfort in reading his letters, with two books, "The New Testament, with Notes" and "Bunyan's Pilgrim's Progress," which he kindly sent to me. His untiring kindness and forbearance at last conquered me, and I was again a Christian after my release, and continue, to this day, walking in the path of righteousness. As to his noble character and great work, there will be, I believe, many more suitable persons to speak. This is only a pupil's tribute to his master who loved him as his father, though he sinned against him, and who was glad and encouraged his pupil when he did right, and was sorry and wept for him when he went astray.

SHIGEYOSHI SUGIYAMA.

It was through an introduction by the late Prof. K. Morita that I met Dr. Gordon for the first time, more than twenty years ago, soon after I entered the Doshisha College as a student. The last letter I received from him was written at Biddeford, Maine, where he was resting last spring, when I was in Boston on my recent tour to Europe. In that letter he wrote, "I hope



that I may get strength enough to spend a few years among our Japanese brethren in Hawaii, for they certainly seem in need of the comfort of the gospel." Those few words well express the spirit of the man who spent twenty-eight years of his life in this country. Certainly his chief desire and highest joy were to preach the gospel to the Japanese people, although a considerable portion of his life was employed in the education of young men. He told me more than once of his great delight in his evangelistic tours through the mountainous regions of Tamba and Tango, which he repeated from time to time during recent years. The outcome of an incident on one of those tours was his literary work, "An American Missionary in Japan," as he states in the preface of that book.

He was one of the best preachers in Japanese among the missionaries both in form and fluency, though no doubt he was as conscious of defects as others. Having been brought up in a Presbyterian Church, and connected in labor with a Congregational mission board, he naturally maintained a broad sympathy with the different sections of the Christian Church. He was one of the foremost to favor the union of the *Itchi* and *Kumiai* churches, when the question was earnestly discussed some years ago. He was also counted among the best foreign scholars of Japanese Buddhism.

He was a man of wide scholarship combined with a fervid evangelistic spirit and uncompromising sincerity.

Those who knew him for any length of time will remember him as a warm-hearted friend, a wise counselor, and a noble Christian gentleman, thoroughly consecrated to the cause of the kingdom of God.

T. HARADA.

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#### EXTRACT FROM A LETTER BY MRS. MARDEN.

The following extract from a letter written by Mrs. Marden, of Constantinople, relating to the death of the Queen, is of interest:—

THE American Colony here met and passed resolutions of sympathy and condolence with the new King and the British people, and sent them to the British ambassador. And well may we mourn with the British people, for the Queen has been a friend to us as a nation, these last years especially. In foreign lands, where we have no representative, the British flag has always protected us, and here in this empire, especially, have we reason to be grateful for British protection. On the day of the funeral his majesty the Sultan ordered all of his own Mohammedan subjects to have memorial

services, each in its own place of worship. Accordingly all the churches were open, Greek, Armenian, Protestant, Catholic and Jewish. The Protestant community met in the Bible House chapel, that being the largest room available. The streets were almost empty during the time of the services. Flags on the shipping in the harbor and on all buildings were at half mast, and draped with crape. There were more Greek flags than any other one flag. Our own beautiful Stars and Stripes, never looking more beautiful than when at half mast for the great Queen, was not wanting. The Turkish flag was conspicuous by its absence. The Mohammedans regard death as a special visitation from God, and consider any show of mourning as rebellious to his mighty will. It did, though, seem peculiar that one part of his majesty's subjects should be specially ordered to do that which is strictly prohibited by the other part, and, too, it seemed cold and unsympathetic to abstain from any outward sign of sympathy. The Sultan was not lacking in other ways. He sent a special telegram to King Edward, and a special commission was dispatched to attend the burial services.

You will have learned of the death of Dr. Riggs. A long and useful life has closed. After sixty-seven years of faithful, unremitting labor he has gone to his Lord, who will welcome him to the heavenly mansions with "Well done, good and faithful servant; enter thou into the joy of thy Lord."

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### THE OBSERVER.

THE Observer has visited and studied several churches lately, and the results of these observations can be stated in a few words.

The greatest part of our missionary work seems to be done by comparatively few in our churches—a modern Gideon's Band. There is this great difference, however. Whereas the first Gideon's band was carefully selected by Jehovah himself, this band is open to all who choose to join it. Ours is a place of privilege for any who will come, and the only credentials required are obedience to God and love to man. But there are important points of likeness between the old band and the new one. Gideon was ordered to choose those who tarried not; who could lap a little water and be gone. Only those who can touch worldly pleasures lightly and leave them promptly will enlist for this service; for it is an absorbing and self-denying one, to which those who engage in it must give tithes of their time, if not a greater proportion.

The Observer's second conclusion is that lights and trumpets are just as necessary now to our few faithful ones, as to those old warriors that overthrew the hosts of heathenism. The Light of Truth boldly proclaimed is the sign by which our Gideon's Band conquers. With *what* other weapons could they have secured an entrance into sealed harems for their messengers, who have gathered the mothers into classes and the children into schools. They do not control the wealth of the churches, yet missionary homes and schools arise wherever their thought and prayer are centered. No undertaking is too great for them to attempt in the name of the Lord.

The Observer believes the secret of their success to be proportionate giving. The modern Gideon's Band is made up of those whose Christian life was founded on the words, "Whosoever doth not bear his cross and come after me cannot be my disciple." As they have grown in grace they have become obedient to Paul's rule, "On the first day of the week let every one of you lay by in store, as God hath prospered him." That is the motto of the New Testament Gideon's Band, and it is more effective against the powers of evil than any army with banners.

But now comes the Observer in a questioning mood. O Lord, how long? When will the whole known world bow to the scepter of the Prince of Peace? He answers, when the whole Church of God is as much in earnest as this chosen Band. The one characteristic of the first three hundred was they were in dead earnest. Perhaps we may partly answer this question by asking another. If, in the nineteenth century, this little band has prevailed so far as to plant the gospel in every continent of the known world, what could be done in the next fifty years if all the Church would come to their aid? When Gideon's band blew their trumpets the second time, we are told, all the men of Israel were aroused to work together with them (Judges vii. 23). Are the men and women of our Israel deaf to the call ordered by their God?

"But," asks the Observer, "is proportionate giving universal even among the active one third of our churches?" This is said to be the limit of missionary activity in Illinois. Let us test ourselves by the example of the native Christians in the Marshall Islands, who a few years ago gave an average of three dollars a year each for every church member on the islands. If one quarter of our about 100,000 women gave an average of three dollars each, that would bring \$75,000 into our treasury instead of the \$30,000 we raise with so much effort now. Is there not food for reflection here?

## FROM MENOOSH KURKASARIAN.

HADJIN, TURKEY.

MY DEAR FRIENDS: Of course you want to know about this year's work in our school. The school was opened September 12th, when Mrs. Coffing was sick, her hard work of the vacation being the reason. It was very hard for us to begin the work without her, yet with God's help we did what we could. There are as many as 250 scholars in the school, of whom 72 are orphans, 68 boarding girls and the rest from the city.

We have three prayer meetings in a week, every Monday morning with the whole school; Wednesday the Senior C. E. S. and Friday the Junior society has their meetings. Dear friends, pray for our school, especially that we may have a revival, as we need it very much, because some of the girls have not found Jesus yet.

Last Sunday evening our missionary society had its meeting, in which Mrs. Coffing told about the work and what is going on in China. We enjoyed it very much, but it made our hearts very sad. Perhaps I told you in my last letter that we promised to support Miss Bement's assistant teacher in China, Shao-wu, giving \$25 every year.

Last year we had eleven graduates, of whom one is married, one is working in the orphanage in Sis, two are teaching here in our school, three in the city schools, three in the villages. Mrs. Coffing sent the remaining one to Aintab hospital to learn nursing for two years, so that she may afterwards nurse the sick ones of our school. Mrs. Coffing and Miss Bates sent one of our teachers to the Girls' College in Constantinople after she had taught five years here. Mrs. Coffing has had a letter from one of her teachers saying they like her very much because her religious influence is so good. Next year we expect her again to teach here. Two of our former scholars, after finishing their course of study in Marash College, returned to us, and one of them is giving profitable lessons in dressmaking. Our teachers in villages are doing good work. The first church of Hadjin is without a pastor now. We need a good and spiritual pastor. The second church has a preacher who we think will do a good work. Mrs. Coffing says, "Oh, we want Miss Bates." We expect her to be with us at the beginning of December.

Perhaps you will like to know about my personal work. This year my special work is to give music lessons. I have eleven music scholars, three of whom take one lesson in a week and the rest two lessons. Besides I have one English and two arithmetic lessons, also two singing classes. I like to sing very much and I am very glad that I have dear friends in America who like to sing also. I wish it could be possible for me to sing

with you once, but I think it will never come to pass in this world. Yet it is a pleasure for me to think that we will sing together around the throne of our dear Savior.

Yours truly,  
(Signed) MENOOSH KURKASARIAN.

P. S. It may be that I have mistakes in my English language. It is natural, as it is not my own language, and I hope you will excuse them.

M. P. K.

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THE demand of the Church to-day is not economy, but expenditure; not retrenchment, but enlargement; and the laying out of our work must be not how much can we do with the money that we have, but how much money must we have for the work we have to do. A pledge to spend less money is an appeal to give less money, and the best way to getting less money.—*Bishop Doane.*

THE special characteristic of the time is the marvelous increase in the facility of intercourse between all the different races of mankind. We know each other better. Day by day we are in closer contact with all the other people on the earth. Day by day it is easier for us to reach them, and easier for them to reach us. Why has God wrought all this? Is it not in order to make it more easy to preach the gospel, which we profess to value above everything that we possess? Is it not for the purpose of making it easy to go everywhere and tell the tale of the Cross and the Lord Jesus Christ? This is a call from God himself. I charge you answer to the call, and do what you can to push forward all the work.—*The Archbishop of Canterbury.*

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### AN EASTER THOUGHT.

BY MRS. S. J. HUMPHREY.

THIS Easter finds among its heavenly choirs a specially large chorus of new voices—leaders in the church and its mission work, and “these from the land of Sinim,” brought thither by the swift stroke of martyrdom.

Our circle is narrowing, or it is widening, according as we look at the group here, finishing out our duties and brightening the places in which we are set; or at the group there, light of heart for all the ages and jubilant over every one more brought safe through the siege and the peril of this life to the beautiful, wonderful splendor, and largeness and lovingness of the grand, real life—the sphere of our boundless activities. Just think! here we are sewing bags to fill with sand for defense; day and night sewing and struggling for our very lives, not daring to look outside of our Legation

walls, but sewing, sewing into those bags all the beautiful velvets and brocades, and all the coarse, soiled pieces of canvas, with pricked, stiffened fingers, catching at everything textile and valuing it only as it can help to keep the bullets from ourselves and our dear ones. And then, suddenly, the deliverer comes, and the whole, wide universe is ours, and we are free! Free! to go all over it; to breathe its celestial air in place of the closeness and foulness; to learn how all outside peoples—all principalities and powers—had been working for, and praying for, and loving the imprisoned ones.

Blessed is every one that has been taken out to the great world, while we still sew at sand-bags, and shudder at the conflicts and listen for the deliverer.

—••—

DEMONSTRATE in your own experience that God is teaching you to win souls for Christ here and now before you cross the Atlantic or Pacific. Has there been a revival in your town since you were called? You will never find men laughing at the idea of your being a missionary if you can wake up your native town. That is what we want for men who are to labor in China, in Japan, in India, where the most colossal difficulties have to be met; we want not an army so much as an elect company who have proved their power on their native sod before they encounter those bulwarks of Satan in pagan fields.—*H. O. Mabie.*

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## WOMAN'S BOARD OF THE INTERIOR.

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RECEIPTS FROM JAN. 10 TO FEB. 10, 1901.

|                                     |             |
|-------------------------------------|-------------|
| ILLINOIS . . . . .                  | 1,674 95    |
| INDIANA . . . . .                   | 15 00       |
| IOWA . . . . .                      | 227 07      |
| KANSAS . . . . .                    | 77 18       |
| MICHIGAN . . . . .                  | 476 79      |
| MINNESOTA . . . . .                 | 553 97      |
| MISSOURI . . . . .                  | 322 77      |
| NEBRASKA . . . . .                  | 87 45       |
| NORTH DAKOTA . . . . .              | 26 39       |
| OHIO . . . . .                      | 304 22      |
| SOUTH DAKOTA . . . . .              | 32 93       |
| WISCONSIN . . . . .                 | 487 58      |
| ALABAMA . . . . .                   | 2 00        |
| FLORIDA . . . . .                   | 10 00       |
| NORTH CAROLINA . . . . .            | 1 25        |
| TENNESSEE . . . . .                 | 10 00       |
| MEXICO . . . . .                    | 11 10       |
| MISCELLANEOUS . . . . .             | 231 44      |
| <hr/>                               |             |
| Receipts for the month . . . . .    | 4,552 09    |
| Previously acknowledged . . . . .   | 11,212 32   |
| <hr/>                               |             |
| Total since Oct. 20, 1900 . . . . . | \$15,764 41 |

| INDIA RELIEF FUND.                  |         |
|-------------------------------------|---------|
| Received this month . . . . .       | 5 00    |
| Already forwarded . . . . .         | 26 74   |
| <hr/>                               |         |
| Total since Oct. 20, 1900 . . . . . | \$31 74 |

| CENTURY FUND.                       |            |
|-------------------------------------|------------|
| Received this month . . . . .       | 148 75     |
| Already reported . . . . .          | 1,465 63   |
| <hr/>                               |            |
| Total since Oct. 20, 1900 . . . . . | \$1,614 38 |

| ADDITIONAL DONATIONS FOR SPECIAL OBJECTS. |          |
|---|----------|
| Received this month . . . . .             | 15 00    |
| Already forwarded . . . . .               | 274 00   |
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| Total since Oct. 20, 1900 . . . . .       | \$289 00 |

MRS. E. M. WILLIAMS, Ass't Treas.



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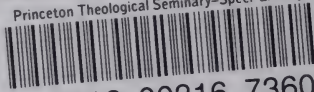
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